



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N43 October 25, 2026

THIS WEEK'S CORE COMPETENCY

ETERNITY

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

"Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going."

Proverbs 3:3-4



How does the resurrection change your life today?

UNHINDERED

"Courage Under Fire"

Acts 22:30-23:11

Trends come and go in our Christian experience. Best-selling books and social media feeds pique our interests with subjects such as "Ways to Live Our Best Lives," "Winning the War Within," or "Angels Among Us." As Christians we often think if we "pray more," "worship more," "give more," "anything more," we will live a more vibrant faith in Christ. As moderns we often forget what motivated early Christians. The early church was captivated with the resurrection of Jesus. The book of Acts repeats the theme of the resurrection in almost every chapter. Many claimed they had seen the risen Christ. People were baptized in name of the living Jesus. Believers celebrated a living Christ in the observance of communion. To us the resurrection is often an afterthought. To the early church the resurrection of Jesus was the reason and power for living. Paul claimed the resurrection was the main reason for his ministry and the reason he was on trial with the Sanhedrin (Acts 23:6).

"Christians emphasized the Resurrection when they first set about preaching in Jerusalem (Acts 1:22; 2:24, 32; 3:15; etc.). That Jesus rose from the dead after He had been killed gripped them and became the main point in their proclamation. Certainly the early Church was built on the preaching of the Resurrection. If there had been no Resurrection there could have been no preaching; the Resurrection was central for the believers and gave them their message. If there was no Resurrection, Christianity was built on a foundation of sand. Paul in particular saw the Resurrection as fundamentally important; without it Christian preaching and faith were vain and empty (1 Cor. 15:14). He affirmed confidently that Christ had risen and that this is the assurance that redemption has been accomplished and that believers will one day rise. He saw the Resurrection as closely linked to the divine power in the believer's life" (L. Morris, "Resurrection of Jesus Christ," in *The International Standard Bible Encyclopedia*, 150).

Romans 6:4 tells us "We were buried therefore with him by baptism into death, in

order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." Our walk today is empowered with the same power that raised Jesus. Paul also said that he longed to "know Christ—yes, to know the power of his resurrection and participation in his sufferings" (Phl 3:10). The resurrection is not just about our future state in eternity. We have eternal life now. The power to live that life victoriously is made possible for us in the resurrection of Jesus.

Because of the resurrection we are free from slavery to sin. Romans 6:9-11 tells us "... the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus." Because of Jesus' death and resurrection, we can live victoriously free from sin's enslaving power. I do not have to sin. I may be tempted, but I now have the power to resist sin and adopt new habits because the resurrection of Christ. When tempted I can say, "Sin is no longer my master. I have the power through Christ's resurrection to resist sin."

Because of the resurrection we have the power to do good. Ephesians 2:4-5 tells us, "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved." Being made alive in Christ, we are saved by grace and are empowered to walk in the good works for which God has created us (Eph 2:8-10). I can say, "I will do what is right because I am empowered by Christ's resurrection to do good."

Because of the resurrection we can endure suffering and share the gospel boldly. Matthew 28:18-20 tells us that after Jesus' resurrection he has all authority and is with us. I can call out to Christ because he is alive and with me. I can say when low and discouraged, "I believe in the resurrection! Christ is with me now and will return to raise me from this present pain."

Don't isolate the resurrection to Easter or eternity. Embrace the present reality of the resurrection of Jesus. Jesus is alive and that truth changes all that we know, feel and do.

Read Acts 22:30-23:11

22:30 But on the next day, desiring to know the real reason why he was being accused by the Jews, he unbound him and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.

23:1 And looking intently at the council, Paul said, "Brothers, I have lived my life before God in all good conscience up to this day." 2 And the high priest Ananias commanded those who stood by him to strike him on the mouth. 3 Then Paul said to him, "God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?" 4 Those who stood by said, "Would you revile God's high priest?" 5 And Paul said, "I did not know, brothers, that he was the high priest, for it is written, 'You shall not speak evil of a ruler of your people.'"

6 Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial." 7 And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. 8 For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all. 9 Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, "We find nothing wrong in this man. What if a spirit or an angel spoke to him?" 10 And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks. 11 The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."

After reading the text, practice your Observation skills by noting the following:

- Place a box around the phrase "he unbound" in 22:30 and draw a line from this phrase to the word "tribune" in 23:10.
- Write "Acts 23:26" next to verse 22:30 to identify the one who brought Paul before the Jewish Council.
- Draw a line connecting the words "Brothers" in 23:1, 5, and 23:6.
- Circle the word "God" each time it is used in 23:1-5.
- Underline the word "strike" and "struck" each time they are used in 23:2-3.
- Write Exodus 22:28 near 23:5 to show Paul's quote of the Old Testament.
- Underline what the Sadducees did not believe according to 23:8.
- Double underline what the Pharisees did believe according to 23:8.
- Place brackets around the phrase that shows what some of the Pharisees concluded in 23:9.
- Circle the phrase "Take courage" in 23:11.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Who is the main agent of Acts 22:30 who unbound Paul and set him before the Jewish Council? What was his role in this story (see Acts 21:31-40; 22:24-29; 23:10)?
2. Of what was the tribune suspicious, according to Acts 22:30?
3. What may be some reasons why the high priest would order Paul to be struck on the mouth (consider 21:28)?
4. Paul reacted with strong language when struck. Was he right or wrong for doing so? Explain your answer.
5. What did Paul mean when he said he did not know the man who struck him was the high priest? Was Paul simply confused about the identity of Ananias, or was he saying something more in his claim of not knowing (23:1-5)?
6. What differences were there between the Sadducees and the Pharisees of the Jewish Council (23:6-8)?
7. What do you make of Paul's tactic of bringing up a division among his accusers as a means of getting his hearing dismissed?
8. Who came to Paul's defense in this account? Why would they pivot so quickly away from their previous accusations?
9. Who appeared to Paul after his testimony before the Jewish Council? What would Paul gain from this divine message?
10. What lessons do you learn from Paul about how to act or not act when accused or under attack?

Paul's final time in Jerusalem was tumultuous (Acts 21-23)! After meeting with James, the brother of Jesus and the elders of the church, Paul visited the temple and completed Jewish rites to show himself as still observant of Jewish law (Acts 21:26). The crowds prematurely rushed to judgment against Paul, falsely accusing him of bringing Gentiles into the temple, thus defiling it (Acts 21:28-29). Paul was accosted and beaten by a riotous crowd until a Roman official called a "tribune" broke up the melee. "Although Luke does not specify the connection, the tribune's name, 'Claudius Lysias' (23:26), supports this picture. The name 'Claudius' reveals that Lysias became a citizen between 41 and 54 CE; new citizens normally took the name of the emperor under whom they were enfranchised. Tribunes were normally born Roman equestrians; this one – happily for Paul (22:28-29) – was not. ... Normally a status by birth was higher than one acquired; status affected judicial outcomes, and Paul has higher citizenship status than Lysias" (Craig S. Keener, *Acts*, New Cambridge Bible Commentary, 542).

Lysias wanted to get a clearer understanding as to why the people of Jerusalem were so infuriated with Paul. He could get no clear answers from the angry crowd, so he ordered a hearing between Paul and the Jewish Sanhedrin. He thought that perhaps in a more formal setting he could get to the bottom of the Jewish case against Paul.

As Paul was offering his opening testimony, the high priest Ananias commanded that Paul be struck on the mouth (Acts 23:1-2). Paul was not found guilty of any crime at this point and had not been issued any kind of sentence. Striking someone in judgment before witness testimony and a verdict was rendered was an act of injustice according to Jewish practices. "Ananias had violated Jewish law by assuming that Paul was guilty without a trial and by ordering his punishment (see Deuteronomy 19:15)" (Bruce B. Barton and Grant R. Osborne, *Acts*, Life Application Bible Commentary, 382).

Paul reacted strongly to this physical abuse with harsh words toward the high priest (23:3). He predicted that God would strike the high priest with even harsher judgment than what was inflicted upon himself. Paul also called the high priest a derogatory name – a "whitewashed wall." "The metaphor recalls Ezekiel 13:8-15. There, God denounces false prophets for misleading the people with comforting announcements of peace in a time when there is no peace, which is like building flimsy walls covered with whitewash to make them appear solid. Whitewashing to conceal reality is an apt metaphor for the hypocrite (Matt. 23:27). Ezekiel promises that God will flatten the crumbly wall, and Paul's pronouncement that God will strike the high priest is similar. It is both a prophecy and an oath that invokes God's punishment. The smiting that Paul

received from those standing by him is nothing, however, compared to the smiting that God will inflict on these enemies of the gospel (cf. Deut. 28:22)" (David E. Garland, *Acts*, Teach the Text Commentary Series, 242).

Bystanders quoted Scripture back at Paul, challenging his slur as one made illicitly against the high priest (23:4). Paul acknowledged the decorum required of the office of the high priest by himself verbalizing Exodus 22:28. Paul's admission of a lack of knowledge (23:5) regarding the high priest raises the question, "Did Paul not know the identity of the high priest or was Paul questioning the personal character and integrity of the high priest?" Paul could have had trouble seeing the men in the room and thus unknowingly said disparaging words about a high priest he could not recognize with his own eyes. His statement about one who was "sitting to judge me" suggests that Paul knew to whom he was talking. Paul's statement of "I did not know" was less about ignorance and more about inference. A high priest righteously living out the law would be the last person to impulsively disregard the law with brutish mistreatment of lesser subjects. "I did not know" could be understood to mean, "How could one acting like this be the high priest?" Paul's powers of perception as evidenced in Acts 23:8 could have been at play as well during the altercation with Ananias.

Paul's hearing with the Sanhedrin reached a fever pitch when Paul brought up his belief in the resurrection (Acts 23:8-10). The animosity focused on Paul turned to this inter-party conflict between the Sadducees and the Pharisees. Luke tells us that the Sadducees did not believe in a resurrection and that no one could interact with anyone who had died. Paul's claim is that he saw the resurrected Jesus and that he had been instructed by this one who had died to preach the kingdom of God to the Gentiles. The Pharisees may have not liked Paul's message of grace to unclean pagans, but they surely thought it plausible that Paul could have interacted with someone after death. Things got so heated regarding this theological minefield that Lysias had to take matters back into his own hands and remove Paul from this setting before violence broke out upon him again (Acts 23:10). To the Sadducees' chagrin, the next night the Resurrected Jesus appeared to Paul again and comforted him with the promise that he would live to testify in far distant Rome as he had done in nearby Jerusalem.

Paul's words in the face of opposition serve us with lessons of courage and circumspection. We must not be afraid to speak out and speak strongly to those who would seek to silence the proclamation of the Gospel (Acts 23:11). But we must also be careful about the way and the words we use in proclaiming the truth to the powers that be (Acts 23:5-6).

Word Studies/Notes

22:30 **council** “Unable to ascertain the Jewish charges against Paul, Lysias decided to turn to the Sanhedrin in his attempt to establish a substantive accusation. It is unlikely that Roman officials had the authority to summon a Sanhedrin. Many interpreters thus assume that Lysias did not request a formal meeting of the Sanhedrin but only convened its members for an informal hearing. Some even suggest that the meeting was held in the Tower of Antonia rather than the council chamber of the Sanhedrin. In any event, Paul was released from confinement in order to appear before the Jewish high court” (John B. Polhill, *Acts*, vol. 26, The New American Commentary, 467).

23:1 **lived** “The first words Paul said to the assembled Jewish religious leaders were, ‘I have fulfilled my duty to God in all good conscience to this day.’ Two times in Acts (here and in 24:16) and twenty-one times in his letters (1 Corinthians 4:4; 2 Corinthians 1:12; 1 Timothy 1:5; 2 Timothy 1:3), Paul referred to his clear conscience. He wanted his audience to know that he was committed to his spiritual and moral choices that had resulted in his trial before them. He was ready to stand before God and be accountable” (Barton, 382).

23:2 **Ananias** “Almost as soon as Paul began speaking, he was slapped on the mouth. Obviously, Paul had already offended Ananias the high priest, his accuser! Ananias became high priest in A.D. 48, and he reigned through A.D. 58 or 59. Josephus, a respected first-century historian, described Ananias as profane, greedy, and hot-tempered. He was hated by many of his Jewish contemporaries because of his pro-Roman policies. Paul’s outburst came as a result of the illegal command that Ananias had given” (Barton, 382).

23:3 **strike** “Paul makes a prediction of God’s judgment: God will judge such flagrant injustice as Ananias’s order represents on the future day of Judgment. And he utters an imprecation that invokes divine intervention against those who disobey God’s commandments. The text Deut 28:22 announces God’s judgment for disobedience with these words: ‘May the Lord strike you with difficulty and fever and cold and irritation and murder and with blight and paleness, and they shall pursue you until they destroy you.’ According to later rabbinic tradition discussed in the tractate on ‘oaths,’ the statement ‘God smite thee’ or ‘Thus may God smite thee’ is permissible because ‘this is the adjuration that is written in the Law’” (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, 926).

23:5 **not know** “It is unlikely that Paul would not have recognized Ananias as the high priest (for whose organization he previously worked), and therefore his response should not be understood as a straightforward

apology. Rather, given Paul’s bold speech, the authorial audience would recognize Paul’s prophetic critique of a corrupt leader and his ironic use of Exod 22:28 to make the point that he did not recognize the high priest because he was not acting like one might expect the leader of the people to act” (Mikeal C. Parsons, *Acts*, Paideia Commentaries on The New Testament, 315).

23:6 **resurrection** “Paul’s statement is not a clever legal tactic but the succinct formulation of the ‘main question’ of the case against him; in a formal legal defense speech, the assertion would have been part of the *narratio* or ‘statement of facts’ segment. For Paul, the belief in the resurrection is not a game but the central truth of his witness, since it was the incontrovertible reality that converted him from a persecutor of believers in Jesus to a follower of Jesus who saw the crucified Jesus on the road to Damascus as the risen Jesus who is alive, revealing himself as Israel’s Messiah, Savior, and Lord (cf. 22:6–10, 14–15, 18–21)” (Schnabel, 928).

23:9 **spirit** “Because the Pharisees affirmed postmortem survival (23:8), they can allow that a spirit or an angel has spoken to him (23:9), and thus that Jesus really did speak to Paul (22:7–10). Sadducees did not deny all angels, since they accepted the Torah (Josephus, *Ant.* 13.297), where angels often appear, but they denied afterlife (18.16), hence posthumous, angel-like existence. The Pharisees’ verdict, ‘We find nothing wrong with this man,’ fits not only Paul’s opening claim (Acts 23:1) but verdicts favoring Jesus (Luke 23:4, 14, 22)” (Keener, 547).

23:10 **torn** “The dissension continues to have the potential to become violent, and the tribune fears that Paul might be torn in two. The only other NT occurrence of the verb διασπᾶω (*diaspaō*) is in Mark 5:4, where the demon-possessed man tears apart his chains as he wanders among the tombs. Judges 14:6 LXX (Alexandrinus text) uses it to describe how Samson tore apart a lion” (Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, 674).

23:11 **Lord** “It appears to be the risen Jesus who addresses Paul, since the Lord refers to testifying ‘about me.’ By implication, the Lord commends his witness in Jerusalem. In the flow of the narrative, this suggests that Paul did not use a clever trick in the Sanhedrin to get out of trouble but that ‘he has borne the witness he was intended to bear and that the Lord has protected him and will continue to do so’. A further implication of this text is that Paul will suffer in the process of testifying to Jesus in Rome, just as he has suffered for testifying in Jerusalem. It will be as a prisoner that he gets to bear witness” (David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary, 618).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Be careful and wise when opposed by those hostile to Christ, depending upon God for the words you say and the encouragement you need while suffering for Christ.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

I love that the Lord doesn't need us but, in His lavish love, He invites us to participate in moving the Gospel forward for His name. Ephesians 2:10 reminds us that "...we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." God has Gospel work for you to do that He prepared before the beginning of time. It's humbling when you really think about it. Thankfully, we aren't left alone in this work. God sends the Holy Spirit to whisper in our ear, guiding us to know who to talk to, who needs encouragement or kindness, or who needs to hear about his mercy. Parents, if you're wondering who God is calling you to share the Gospel with, you don't need to look too far, just look down. You don't need to go to Rome to share the Gospel, although God might be calling you to do just that. There are people who live in your home who need to hear the saving grace of Jesus Christ. Don't assume your kids know what you know. Don't assume your kids are being taught what they need to know at church. You are the primary witness and discipler of your child. How often are you sharing Bible stories with your child? Have you prayed with them this week? How committed to church or home group attendance are you? This week take the next step. Show your kids how to walk with Christ. Explain to them the plan of salvation. We're praying for you!

What Does The Bible Say?

Read Acts 22:30-23:11

1. How did the high priest, Ananias, treat Paul?
2. What did Paul proclaim in verse 6?
3. How did the Lord comfort Paul the next evening?

What Do You Think?

How did knowing that he would share the Gospel in Rome comfort Paul?

What Do You Do?

God reminded Paul that he still had work to do. What kind of work is God giving you? Who do you need to share the Gospel with this week?

CORE COMPETENCY: Eternity

I believe in heaven and hell and that one day Jesus will come again.

MEMORY VERSE: Romans 12:18

If possible, as far as it depends on you, live peaceably with all.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

Eric Wright (B.A. Biblical Studies, Faithway College, Th.M. Pastoral Ministry, Dallas Theological Seminary). Eric served as a pastor in churches in Michigan and Texas for 15 years. He currently serves as a business administrator for a local medical practice. Eric has ministered for over 13 years internationally in Southeast Asia and Africa teaching the Gospel of Mark to seminary students and volunteers locally with International Students Inc. at UT Arlington.

Stephanie Thomas (B.B.A. University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2026 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the English Standard Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org

OUR MISSION
Making God known by making disciples who are changed by God to change their world.